

THE FLAMING SWORD

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is a conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only a scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the name of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 668

The Principles of Immortal Life.

Its Attainment Through Scientific Processes; the Messianic Factor Involved; What Immortality is in Fact; Devachan and Nirvana.

KORESH.

THE BIBLE HAS TAUGHT the fact that the time will come when this corruptible shall put on incorruptibility, and this mortal, immortality. Of course, this signifies that there will come a time where time exists, when this corruptible and mortal shall be changed from mortality to immortality. The Christian world has professed to believe this prediction, but has utterly failed to comprehend it; therefore it is a doctrine that has become obsolete with the ordinary Christian, the mere professor but not the doer of the Christian faith.

We are trying to impress upon the people at large, the truth that while immortality is a scientific fact and a possibility, it requires the practical application of some principles of law to enforce the proposition. There is a growing class of people who are advocating immortal life to be attained in the body; but they have no scientific conception of the laws to be applied for the perfection of the essential conditions to bring about the immortal state. We are upon the verge of this wonderful transformation in the condition of the human race, because the science of immortality has been discovered or revealed,—whichsoever term seems the more preferable. This science does not reside in a new system of natural respiration, nor in any application of the principles of natural dietetics. The forces, powers, and substantial means for the transformation are in the very souls of those who would pass through such metamorphosis; but it is not within the power of those in whom the means reside, to bring about the desired object without the assistance of the ordained High Priest in whose mentality the secret resides, and

whose province it is to disclose the science and apply its principles.

Immortality must come through the conservation of the two sex energies (the sex potencies), as substantial essences, and their scientific union in another process than that of the function of natural propagation. Conservation, polarization, and utilization are the essential factors in the application of the science of immortal life. Immortal life is the final state of man in the natural world. This is the Arch-natural attainment, before entering the state of eternal life. This is attained not merely by the union of the sex potencies, but through the application of the sex potencies in the dissolution of the two sex forms, their resolution to the essences or spiritual substances of transformation, and their rematerialization to the reunited form—that of the biunity, which means the male and female forms reunited in the form of the restoration. This is the character of the form of the man that God made in his own image and likeness, before the woman was taken from the man, and before the conditions were established in which it was possible for the fall to occur.

Let no man be deceived into the belief that there will ever come a time when immortal beings will perpetually live in the flesh. When the immortal state is reached, the fruition of the Tree of Life is attained; the fruit is then gathered for the appropriation of the Gods, and the immortals are absorbed into the consciousness of the Deities who are eternal, and whose perpetuity depends upon this fruition and appropriation. The fruition and appropriation of the immor-

tals correspond to the doctrine of absorption into Nirvana, as believed in by the Buddhist and Theosophist; the exception being that in this doctrine there is a science involved, while in Theosophy there is a mere blind conviction without any possible knowledge of scientific application. Absorption is a scientific fact, and one which constituted the fundamental principle of the Christian religion.

There are two characteristic features in the Koreshan conception of absorption, one of which is entirely ignored by the Theosophists. The law of Messianic polarization and the centrality of the universe as the coördinated factor, with its circumferentiality, is repudiated in the Buddhistic and Theosophic philosophy. Buddhism is a philosophy, while Koreshanity is the science of immortality and eternal life. There is nothing indefinite in the Koreshan System. Centrally, the Son of God is perfected and absorbed into the central consciousness without losing either consciousness or identity. The visible and tangible personality, however, is lost, for it is converted to the spiritual essence of life called the Holy Spirit, which is precipitated into the race for its regeneration, by which is meant its recreation.

We are now coming to the application of the principles of the circumferential absorption. It will be accomplished through the dissolution of thousands of the human race who are ready for and desirous of the conflagration that will burn up the world. Such a consummation must be through an intense desire, and this intensity must come through a scientific knowledge of all of the consequences. The attainment of immortal life must be sought; it must be desired. To desire immortality, the loves of the old conditions must be obliterated, and all fears of the transformation must be eliminated from the mind. The immortal state is the ultimate of bliss; and the process of the transformation from the present corruptible human condition to that of the status of the Sons of God, is one in which there is the consummation of joy.

The world's great conflagration does not signify the destruction of the physical universe—the material world in which we live, but the burning up of the inhabitants of the world who are ready to enter the conflagration, to be burned that the dross of human corruption may be destroyed and the immortal state reached. Human Deities are to inhabit the earth; they are to be the product of the conflagration in which the mortal inhabitants are consumed. The change to be effected is the result of the function of the Messiah, who is the Elijah, and who will scientifically enter upon his work of instituting the processes of the transmutation which creates the gold of immortality from the grosser substance of the corruptible humanity.

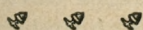
The identification of the genuine Prophet of God

will be through the credentials which have been so instinctively defined in the Scriptures, that there can be no doubt in the minds of those who are destined to become the Sons of God. One of the first essential prerequisites of acceptance into the fellowship of the redeemed is the recognition of the specific Sonship of the Lord Jesus, who was the fulness of the Godhead bodily, in whom dwelt the Father, Son, and Holy Spirit, and in whom also was the Bride of God, the Mother of all living, in her celestial perfection. It was declared of the Lord, that he who hath the Bride is the Bridegroom, and as the Bride was in the Lord before she was projected into the church, she and the visible Lord God were one in the human manifestation called the Son of God.

The Lord was the first man made in the image and likeness of God, and into whom the Deity breathed His own life, indwelling in the visible manhood, the Lord Jesus, the Christ of God. We wish to emphasize the reiterated statement, that the Christ of nineteen hundred years ago was the bread which came down from heaven; that he was the living (immortal) bread which came to be eaten (appropriated), and that when he went away he was absorbed by the people into whom the Holy Spirit was projected. And we wish further to reiterate the great fundamental truth, that no man can come into the state of immortality, now at the end of the Christian dispensation, who was not the recipient of the Spirit nineteen hundred years ago. Those who fail to recognize the Son of God as the source of the baptism at the beginning of the dispensation and the assurance of the new life, cannot now, by any process of mere desire, attain to the immortal state. Immortality is a transient condition and the stepping-stone, merely, to the eternal state of the celestial Deities.

Immortality is the fruit of the Tree of Life, the fruit to be eaten by the Gods into whom the fruit will be absorbed without the loss of consciousness or identity. The state of immortality is the intermediate condition between the mortal existence and the state of eternal consciousness, and is identical with the condition called devachan in the Buddhistic philosophy. It is but a temporary condition. It is not only the intermediate state, but it is also the point of conjunctive unity with the Eternals, into whose consciousness the immortals are absorbed. When the fruit of the Tree of Life is attained and the immortals are perfected, they are ready to be transited to their eternal homes; but they cannot be added one individuality to that perfected number, which must forever constitute the sphere of numerical amplitude, hence there is a mental conjunctive unity in which the perfected external mental blends into an indissoluble unity with the eternal consciousness and identity which receives the impulse of rejuvenation and perpetuity through such absorption.

The blending of the youthful consciousness with the eternal entity revivifies and rejuvenates from the amplitude of its intellectual expansion, back to the youthfulness of the newly-created fruition of the Tree of Life. The Eternals are thus restored again to that condition of youthfulness, whence they again progress toward the amplitude which embraces within the consciousness all that the universe contains, and beyond which there is nothing, therefore nothing to be attained or known.



THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

FROM PREVIOUS CONSIDERATIONS, the reader may comprehend the truth that to sacrifice the goat in the highest or supreme degree, is to impart external or natural-divine life by the actual transmission of the natural life by theocrasis. To make the distinction clear between the sacrifice of the goat and that of the ram in this supreme degree, we will consider the two translations—that of Jesus nineteen hundred years ago, and the one to come, which will mark the division between the old and new dispensations. The sacrifice of Jesus was the translation of the formate will of man, the manifest divine life; but the sacrifice of the Messenger of the New Covenant will be the translation of the man who is the ultimate truth, not the ultimate life as manifest in the incarnation of Jesus.

The highest natural life is a quality or state which precedes the real divine life; it is the state of transition. It comes at the extremity, or the ultimate of human life, and corresponds in the grand natural man to the innermost covering of the cortical substance of the brain, the pia mater; that is, the soft mother of the brain, which has as many origins as there are cortices in the cerebri structure. The cortical cells are the origins of the pia mater, which is the immediate environment of the mass within the cranium. It is the product of the union in the cell of the pneuma and the psyche, or the spirit and soul of the man. But while it is the product of the elaborations of the cortices, it also contributes to the cortices, in turn, its own elaborations as related to both the arachnoid membrane and to the piamater; namely, the environments of the cortices themselves.

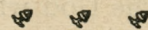
Succeeding the coming translation of the Messenger of the Covenant, there will come a dissolution of the forms of the males and females who are receptive to the outflow of the forces resulting from the central theocrasis. This incorruptible dissolution of the male and female forms is the origin of their permanent unity in the one integral form constituting as many unitary forms as there are pairs entering into conjunction.

This point of conjunction (act of conjunction) in the many is the extreme point of death to the old or natural man; it is therefore the beginning of life to the new man. It is that extreme point and quality of death to the dying man where nothing remains to pass to corrupt dissolution or decay. This to the many is signified by the goat and its sacrifice.

In a former statement we have noted the sentiment that "The good God, for the sake of a mere symbol, would not institute the wholesale slaughter of animals of domestic and harmless natures." Such a statement does not require logical demonstration to any mind having the least possible conception of the true character of the Creator of the universe. If the sacrifices had their origin and institution in the laws governing the necessities of the progressive evolution of animal and human existence, the perpetuity of the soul entities which begin in the lower forms and terminate in the higher, why may we not examine those laws so as to comprehend the plan and method of spirit and soul progress?

The mineral, vegetable, and animal kingdoms are related, as are the chemical, organic, and vegetable substances and functions of the animal organisms. In the economy of animal or human life there is a constant metamorphosis or transformation of one substance to another in the body. This process progresses both ways; from the mineral toward the animal, and from the animal toward the mineral. The chemical constituents of the human structure, appropriated through the medium of vegetable and animal nutriment, are transmuted to the substance of organic structure in the life of the animal and the man. These processes of transmutation proceed through all the stages of progressive metamorphosis, from the most elementary conditions to the highest or supreme state of the organism; and when any corpuscle is worn out and yields up its spirit or force, the contiguous corpuscles absorb the spiritual essences or life of the disintegrating cell. The progressive cells appropriate the vitreous spirit, while the retrogressive cells appropriate the resinous or alkaline substances of the cell.

(TO BE CONTINUED.)



The Restoration of Divine Consciousness.

KORESH.

THE LAW of regeneration in man operates according to the universal law of reproduction everywhere in progress. The evolution of society depends upon the operation of the two coördinate principles; namely, integration and disintegration. To unfold man from one stage of development to a progressed state, the product of one age has to be planted together with the involved archetype of the new and succeeding genus. This law involves the declension of the age, and

the retrogression of man through declension to the state of sleep or forgetfulness of his previous existence. While in such state man forgets his origin and is ignorant of his destiny, because he is separated in consciousness from his inmost life, which is the divine principle and personality. He awakes at the end of the age from such state, and is restored to the knowledge of his true relationship to God, which is that of offspring to parent. This restoration to true consciousness of truth and consequent action in life, is what is meant by closing up the flesh whence the "rib" was taken.

New Century Studies and Reviews

Lucie Page Borden

THE PRIMARY LOVE OF DEITY.

The Sacrifice and Fall of the Perfect Man; Great World-Truths Revealed in Mythology.

THE LOVE that God brings to humanity cannot be duplicated, because there is nothing in it to compare with the tenderness which he feels for his own offspring. He is generated from the race, but he is not thinking of his own renewal. He is thinking of the joy of producing others like himself. The old Greek tale of Narcissus, who fell in love with his own image in a stream, then pined away for love of it and so passed into Stygian shades, gives but the faint semblance of the longing that possesses the immortal Son of God to become the Father, to put himself back into the thick darkness of the Stygian caves to bring forth men, not masculoid and feminoid beings, but men in his own image and likeness.

The youth in the old Greek tale saw that he was fairer than the sons of men; he leaned over the water of the clear stream to mirror his image and he passed away, even as one of noble fame who said his name was writ in water; but when the Son of God looks into the stream of sensuous life he sees that he must go down into it if he would raise up Sons to inherit his throne and the throne of his Father. Does he forget himself? He thinks only of the blessedness of his renewal of the covenant made with Abraham. The covenant is the eating-together, and the God who goes down into the heart and soul of sensual humanity has his invoice of its goods, and he finds it has nothing in itself. He gives, and he gives supremely, for the highest gift is himself. He puts himself into the void and the nothingness to multiply himself.

The Greeks held that once, when hard pressed by contentions with the giants, all their gods went and hid themselves from fear in Egypt, where they took various forms, Jupiter being concealed there in the form of a ram. Here he was worshiped as Ammon. Aries is the ram or lamb, and signifies the begetting power of Deity, forced to hide in the thick darkness in Egypt. Ammon is depicted with the ram's head.

The sacrifices of the Son are these. He puts away the veil of the sensual temple of Isis, and he looks into the tomb. All the Egyptian divinities look two ways backward and forward. The veil of Isis is her lips, because with these she kisses those whom she would save with the silence of the tomb. The love that is felt in Egypt for the truth is this: "Here is the heir; come, let us kill him that the inheritance may be ours."

When the Greek nymphs sought for the body of the fair youth that they might burn it upon a funeral pyre with sweet odors they found it not, but a wonderful flower was in its place, called by his name. The spirit had already gone into the tomb—into the bottomless pit of hell or *hellas*, to begin its career again and again in another body. But the one that it had left behind was not burned; no fire came out of it, and at most it could only disappear to fertilize the vegetation whence the flower sprang.

The love of the Lord when he comes out of Egypt is toward them that are left in the darkness until he can bring them out with himself. Ammon is the sun-god, or the Amen god; and he was worshiped as Ram. The sun-god becomes the amen god when he becomes the god of churches, not of the church.

These myths or fables are the expression of world-truths. The development of a cycle comprises many nations, some of which have been brought from all quarters. But at the end, the life of the cycle is crowded into one who is its fruit, and his thought is for the many from the one, as he is the one from the many.

The gods of the Egyptians looked both ways. They had not lost the truth which had been given them by the offspring of Noah, that God is the author of good and evil—a fact which even the great Plato put in a metaphysical argument. Homer, however, has this significant passage: "Two urns stand upon the floor of Zeus filled with his evil gifts, and one with blessings. To whomsoever Zeus, whose joy is in lightning, dealeth a mingled lot, that man chance now upon ill and now again on good; but to whom he giveth but of the bad kind, him he bringeth to sorrow and evil famine chaseth him over the goodly earth, and he is a wanderer honored of neither gods nor men."

The love of the Lord is questioned by all critics who surmise that he is the author of evil. The theologians of the present repeat the themes that Plato and Euripides argued. But if God gives his love in overflowing measure, the reflex of his gifts is evil to those who catch the reflex. The history of the cycle shows truth sinking deeper and deeper into error. It shows the knowledge of God more and more obscured and veiled in a misapprehension or fallacy. But by and by the love shines out again and brings the truth.

The culmination of the cycle brings the fulfilment of the *primum mobile*, the primitive or prime love of the Creator who wills to see himself in his Sons, as he has already seen himself in the First-born. The grand climactic is the changing of the climate when the sun and the moon unite and there are intense heats and colds no longer, but a modification of the temperature.

incident with such preparations in the sphere of natural existence is the advent of the Lambs of God.

The Antithesis of the Greek Spirit.

THE THOUGHT of God as an impersonal divinity, as "principle not person," which is so popular now, is the exact opposite of the old Greek concept of personifying all the powers of Nature. Modern spiritistic newspapers say that those who come back from the tomb and are asked concerning the personal Lord Jesus reply, He is not here. The decadence of the cycle has brought a destitution of the logical faculty which forbids a recognition of the necessary sequence that personality found in man, the effect must inhere in Cause. "I do not believe in personalities." This is the shibboleth on the lips of so many who would surely be astonished at the plain retort, "Do you think yourself a person or a principle? Christian science says Christ is a principle."

The Greeks lived a long time ago, when the cycle was younger than it is today. They lived in personalities. They had their personal divinities sitting at the table of the gods on Mt. Olympus. They peopled the fields and woods and sea with nymphs and oreads, dryads and nereids, and Neptune with his trident. The four winds of heaven were four persons to be approached and to be propitiated. The thought of a great overshadowing principle was not only foreign to their way of thinking, but it did not consist with their personal wants. In the temple of Pallas Athene there were men and women bearing gifts to ask her help and instruction.

The Greek pantheon was the temple of all the gods, all persons. Not one was conceived as a formless being, which is absurd, but as being in the form of men and women who ate and talked and slept, who grew weary, and who had their preferences. The anthropomorphic tendency of the "childish" Greeks is deplored by the moderns whose god is a "stream of tendency" or a "resistless and eternal energy"—anything but the Man. "Happy," says the Hebrew Bible, "is the people whose God is the Lord"—whose God is the Man!

The "childish" Greek looked up into the sky and he called it Zeus. He called the earth Demeter, and the sea Poseidon. The moon was Diana, and the sun coming out of his chamber as a bridegroom was Helios, all persons. More than this, every passion of the human breast had its attendant officer, its personal representative. Aphrodite and the Furies, Nemesis and Eris, were the personified traits of human nature.

Now it is well to remember that the cycle declines and that, children as they are to the "giants" of this age, the Greeks preserved the state as superior to the family, and the commonweal as above private property. In both these views they are in antithesis to the views of modern times. The object of marriage was to furnish the state with healthy and efficient citizens. Sickly and deformed infants were exposed, because the

child was regarded from the first as a member of the state not of the family. In Plato's Republic the children as soon as born are to be consigned to a common nursery to be cared for by women appointed for the purpose. Indeed, everything pertaining to marriage was to come under the jurisdiction of the state. The age of marriage and the number of children are to be fixed by law.

The communistic ideal, which the wisdom of this world has called impracticable, was very freely discussed in ancient Greece. The Greek state was founded on class distinctions and never, even in the most democratic states, was the false notion of equality admitted. There was always an inferior class kept under discipline. "The idea of the Greek state," says a competent historian, "was an ordered inequality, political as well as social." A little extract from the comedies of Aristophanes will show just how two citizens talked in those days:

B. "How communism?"

P. "That's just what I was going to tell you. First of all, everybody's money and land and anything he may possess will be made common property. Then we shall maintain you all out of the common stock, with due regard to economy and thrift."

B. "But how about those who have no land, but only money that they can hide?"

P. "It will all go to the public purse. To keep anything back will be perjury."

B. "Perjury! Well, if you come to that, it was by perjury it was all acquired."

P. "And then, money won't be the least use to anyone."

B. "Why not?"

P. "Because nobody will be poor, everybody will have everything he wants, bread, salt-fish, barley-cake, clothes, wine, garlands, chickpeas. So what will be the good of keeping anything back? Answer that if you can!"

Is the world growing better in the wisdom of the money kings, or did the beautiful children of Nature who still believed in personalities, in the golden age, in the gods who made men their familiar friends, walking and talking with them,—see more clearly than those who assume that the modern world alone has clear sight? The old Greek civilization was not the best possible, but they were nearer to the truth of things than the men of the twentieth century, who prate of the necessity for equality, or of the God who is principle, not person.

A View of Bernard Shaw's "Candida."

IT IS IMPOSSIBLE not to like Mr. Shaw's plays on the stage, because they are brimful of fun. He is essentially a dramatist, because he needs to be seen on the boards, not in books. This is to say that his pieces are vastly better acted than read. Mr. Shaw may be conceited; he may be too flighty for some persons, too advanced for others, but he knows how to write plays that are not dull. *Candida* would be very tame were it not for the old father-in-law, Mr. Burgess, with his gruff voice, his red waistcoat, his fawning servility to

the members of the nobility, and his little trick. One character like Burgess is enough to redeem any piece from obscurity. He comes in to see his daughter's husband, and plumes himself on raising the wages of his working people because he has to do it; he is driven into a hole like a rat for his meanness, but he is comical in his sheepishness, comical in his desire to meet the men who can contribute to his fortunes if he gives them dinners.

Candida herself is a prepossessing young woman with a great deal of penal servitude in store for her in the way of cleaning a few lamps, against which the silly young poet without a sou protests. The two men, Candida's husband who is an eloquent clergyman, and the giddy poet, contend for her love. What does she say? That she gives herself to the weaker—to the one who needs her the more, not to the enthusiast and the conceited rhapsodist, but to the sturdy husband whose weakness she has penetrated, also his dependence upon herself. She confesses that he won her first by appealing to her patient sympathy.

Now this play is bright and breezy. It is not dull, and it contains little else than a panegyric upon the working classes. They are to be helped, they are to be aided, they are to be entertained. In other words, Mr. Shaw gives the womanly element to the weaker class. That is what socialism and its exponents are doing. It wants to help the ones whose need is greatest, just as Candida, the woman Mr. Shaw has invented, wants to help, not to lean.

God wants to help the weaker things of earth; and surely that is a noble ambition in his creatures. But He does it in a revelation of himself.

~General Contributions~

THE RELIGION OF THE NEW AGE.

The New Religion not a Working Hypothesis; its Basic Principles of Love and Service; the Practical Life.

BERTHALDINE, MATRONA.

A SUGGESTIVE EDITORIAL headed, "A Week-day Religion," appears in a recent number of the *Saturday Evening Post*. From it we quote: "There is a general feeling that the world needs a new wave of religious feeling that shall chasten the materialism of the rich and reconcile the poor to their lot." "When the new religion comes, or the old is reshaped to meet the modern needs, one thing is absolutely certain, it must be a religion that shall deal with men actively six days out of seven instead of attending to them only one day." "We are a business people, and the average man feels that business is not religion." "Possibly the ideals of religion that are held up are wrong, are false to the conditions of human life, are theoretic and remote. If so, it were better to adjust religion to the world of fact to make it an actual work-

ing hypothesis in the lives of men which are six parts toil and one of recreation and reflection." "The only religion that will command the respect of the very men who need it, is the one that speaks to them authoritatively every day of the week."

When the new religion which the Almighty is about to effect with humanity is analyzed, it will be found to be based not on "a working hypothesis," but upon a scientifically demonstrated premise. Rational minds are weary of the best of guesswork. The Almighty is busy at present acquainting men with the laws and principles operative in the universe of life and death for the production of a seemingly endless array of facts with which they have to deal. The working or industrious populations of the world are not hunting around for a religion to reconcile them to poverty, but for a God mighty enough to make them the heirs "all things richly to enjoy" without detriment to any. Men, working men and women, are unspeakably weary of the curse recorded as once pronounced and evidently now operative upon labor. A religion that can successfully remove this curse without cursing anybody would be a grand find. "Eureka!" says the Koreshan; "we have found it." Materialism married to a divine spiritualism produced by the exercise of rational normal intellectual and affectional faculties, would produce a fine family of humans fit to become the temple of the Almighty, the "best man" at every marriage made in heaven.

This world thinks its scientific and business propositions are heaven born. The smoke of the torments they produce in humanity indicates another origin and destiny. When the Almighty reconstructs society, the archives of modern institutions, so evidently to the *Post* editor necessitating a new religion or adapted religious impulse, will go up in smoke that further improvement may be made impossible from that source. The laws of Godliness are eternal and susceptible of no brief statements so often quoted by the God-fearing: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thy neighbor as thyself." The law of love is given by the science of the Decalogue, and furnishes the only first-class working proposition to have had for a recreative seven-days-a-week religion.

The first question to be settled scientifically is: Who and what is the God who should furnish the religion or retying of man to himself? Is the god of this world a satisfactory institution to be tied to? Unquestionably the god of this world is the almighty dollar, and men do not need to be retied to that, for they are its devotees, its abject slaves already. The god serves to keep men mortal, corruptible on all lines and slowly rotting from innate sin, sickness, and death. Those tied the tightest to the dollar may sometimes sing, "Blessed be the tie that binds our hearts in Christian love;" but the blessing is not in evidence where the business of modern life is concerned. This demands the fang of the wolf and the claw of the lion on every human relationship.

A man's religion is the animus of his strongest passions; but to say a man is very religious is not to say he is united to the only living and true God of the universe, the Deity who can scientifically demonstrate himself to be such to the rational mind of man. There be gods many and lords many, worshiped by men ignorant of the image and likeness of God, the beginning of the creation of the only living and true God, man in his image and likeness.

The unknown God of truth and life made known by genuine science to be Jehovah, was known to those capacitated to receive him in his day, as the Lord Jesus Christ. This personality was the temple of the only living and true God, the spirit of scientific, all-knowing wisdom and love. This man classified the money god with devils, when he drove the money-changers out of his Father's house, which he declared they and the Pharisees and hypocrites of his time had made a den of thieves. These money-changers were turned out of the symbolic temple of wood and stone at the beginning of the age. The time is fast ripening for them to be turned out of all human society, which is to be cleansed for the habitation of the Gods at the end of the age.

Jehovah was the holy seed of the kingdom of the Gods, the Elohim who are to create the Grand Man of God, the society arch-triumphant in the image and likeness of Jehovah. Jehovah's Sign and Messenger, the tabernacle of the temple in which abides the holy seed of the God's reproduction, is the conveyor, the chariot of the new covenant or tie of humanity and Deity. To the Sign of the times of the Gentiles now full, the world must look for the signature of that bond of obligation (intellectual, moral, and physical) which will make manifest the fact that regenerated man from the seed of Jehovah, is created in his image and in his likeness, and is the one acceptable habitation of the Almighty.

The future world of future facts to which all mortals must adapt themselves, will be the outgrowth of the triumphant law and principles governing the life of its immortal seed. The Lord Jesus gave this world the laws of immortality and eternal life, and the hope of becoming the heirs of the kingdom of his kind of manhood, which the Almighty declared by his mouth to be his manifest personal presence, his sonship, his out-shining. Obedience to those laws and principles was exacted of this world as the testimony of its love for its Savior, its Redeemer. If ye love me keep my commandments. The buyers and sellers, the money-changers, grafters, and usurers of competism, do not keep them, but make them absolutely void by the traditions of wolves in sheep's clothing, whited sepulchers, blind leaders of the blind.

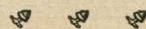
The law of life was stated in no obscure terms to a famous wealthy young inquirer, with an evident aspiration for something better than could be purchased by wealth. The private fortune had to become common wealth if the better things of the way, the truth, and the life were to be had. It mattered not to the Lord that the flourishing scion of a noble house

labored under the strong delusion that his character and title to his vast estates were endorsed by the ruling powers of church and state. The Lord firmly and quietly opened the eyes of the young man to an understanding of the law, and gave him a vision of himself that sent him away sorrowful.

Community of goods and a service of love for the integrity of the state were demanded of all by the Founder of the kingdom of righteousness. When the world reaches the point of making a practical business of the religion instituted by Jehovah, it will practice obedience to the law of Moses according to the science of his prophetic spirit, now in the Messenger of his new covenant with humanity, to rebind it to himself. The business of life, living like Gods, will begin when men turn to the law and the prophets in the light of a genuine science of the universe, and know and love the only living and true God and the neighbor as the self. New ideals will have new realizations that will give a value to life, liberty, and happiness hitherto undreamed of. There will be no poor to be reconciled to the evils of poverty, nor rich to be cursed by ill-gotten gains, now falsely called wealth. Wealth is well-being. If one member of a community suffers all must suffer, till the cause of the member's suffering is removed. The well-being of one must be measured by the well-being of all.

A Christian man's politics must testify to his unity with his God; likewise, his disposition of his time, talents, and all that he has. To have the greatness of his God he must be the most discreet of public servants, broad-gaged enough to be satisfied with nothing short of the well-being of the universe. In other words, he must identify himself with the central man, the eye of God, whose God is the Lord, the heir of all things. The heir of all things would naturally be ever mindful of his own, the most protecting in his care of all; hence the best protected protection is found at its best in absolutely free trade.

Profits are at their best in value for value, an eye for an eye, and a tooth for a tooth. This equity the Lord Jesus came to establish. He is the balanced account of the justified man, whose *all* is on his altar; and his covenant relation with him renewed in body, soul, and spirit, is a ripe religious wave-offering for the new religion of the world to come.



The Literal Doctrine of the Word.

KORESH.

“I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Jerusalem, in the literal degree of the Word, signifies the man in whom is the genuine truth of the Word; and the city of the New Jerusalem means the literal doctrine of the Word. As no doctrine is ever given to the world except through the literal degree, for doctrine is the literal degree, therefore this degree is always given through the man whom God prepares to communicate such doctrine to the world. When doctrine is thus prepared a receptacle is also prepared, who by degrees comes into the complete appropriation of the doctrine.

In The Editorial Perspective.

THE EDITOR.

THE RELIGION OF THE FUTURE is a subject of much speculation, discussion, and comment. That there is to be a new religion is admitted to be certain by many progressive students of human progress. It is known from the basis of facts, that the Christian religion is passing. It has had its day, and its day is ending. It has served its purpose in the progress of the dispensation. That the religion of the Christian era has fallen from the conditions of its original virility and vitality is beyond question. History does not record a single instance where a declining religion has ever been revived; there is no hope that the church of this age will ever again sway the minds and wills of the masses; neither is there any reason to believe that any mere offshoot or branch of Christianity, nor any sprout or sucker on the old plant or tree, will supply the world with the ideal religion. So called new thought will fail; christian science will soon begin its rapid decline. The sects of Christendom are powerless to unite; they have lost the vital element—the bond of love, the spirit of truth. We say all these things are apparent to progressive students of human progress, and many are casting about for something satisfactory as to the source and character of the coming religion. In Germany, Dr. Ernest Horneffer is promulgating what he terms the philosophy of the religion of the future. He boldly throws off the yoke of all present beliefs, rejecting all types of Christianity. He says: "The religion of the future will have not ritual priests, but only teachers and educators. There will be nothing of the comfortless 'quasi-faith' of Protestantism. Every tenet of the new faith will be a specific one and a tangible; there will not be a multiplicity of theories about any given doctrine; there will be one universal belief, just as there will be one common end sought—the good of mankind." Concerning the modern conception of Deity, Dr. Horneffer holds: "The old god is dead, and Darwin having shown us that creation is an accident, men are beginning to see that a belief in God was the worst mistake that ever befell the human race, since it meant a corresponding slavery of the human conscience." It is proclaimed by another that "Science now robs us of the sentimental charm which has always surrounded the Garden of Eden, and is able to show us the lowest living race of mankind, which we now know closely resembles the first man and woman of the days of creation." It is apparent from statements of such views, that the new religion can in no way be the product of modern science; neither will it contain any of the conceptions of the modern vagaries passing for science. It is not to be wondered at that many minds are found repudiating the modern Christian conceptions of Deity—an extrinsic being ruling the universe arbitrarily, deciding the fate of man beforehand without regard to the laws of progress. The new religion will have nothing in common with modern theological vagaries, any more than with the fallacies of so called science. While modern science has done a great deal toward breaking down the influence of the church, it has done nothing to bring the truth of God into

the world. There must be an entirely new conception of what constitutes religion. It does not consist of mere theory; not mere information regarding the life and character of a divine manifestation; not mere ceremonies nor ecclesiastical forms. Koreshanity brings the scientific conception of what religion is, and shows that true religion is the *relying* of man to God, the conjunction of God and man in some degree or degrees of being. The religion of God is vital; it is the joining of the higher kingdom to the human world. God is the great power of the world; man; he is the vital essence of the highest orders of being essentially in and of the human race. He was revealed and through Jesus the Christ nineteen hundred years ago who was the *promised seed* of God, and who performed the function of reproduction of his kind in the planting of himself in the matrix of regeneration, the body of the church. The church of the Christian age sprang from the conjunction of God and man in the Christ. The religion of the new age will be in and of a corresponding conjunction of God and man; and the truth of that religion will constitute a religio-science of all life. That science is known and promulgated in the world today as Koreshanity, the product of the progress of the Christian dispensation.

A MAN-EATING shark recently attacked and captured one of the students of a college near New Orleans, on the Gulf coast; and a day or two later, portions of the body were taken from the stomach of a large shark caught in the vicinity. A number of these large fish have been interfering with bathers for sometime past; and it is said that people all along the coast have declared war on sharks, and are making every effort to exterminate them. There are many sharks and sharks, but the least dangerous are those that swim in the sea. The more dangerous ones are in the competitive swim, and they are numerous. They are destructive not only to honesty and integrity, to everything that is pure and righteous, but to human health and happiness and life. Because one of the sharks of the coast destroyed a single life, there is a concerted effort to terminate the kind along the coast. But thousands of other kind of sharks, which are persistent in preying upon the masses, are seldom molested. The whole competitive system encourages the spawning and maintenance of sharks of the sea of humanity. The sharks are not confined to the mere bucket-shop managers, swindlers, embezzling cashiers; they are numerous in every line of business. There are even great schools or trusts of sharks, which combine to prey upon the people. The greatest and most formidable aggregation is that of Standard Oil; and then down the scale of lengths and sizes, are all the other destroyers of human happiness and life; from the giant forms to the man who cheats his neighbor. Comparatively few movements have been inaugurated for the purpose of ridding the world of the man-eating sharks. The few attempts to prevent their further

periling the lives of the masses have proved analogous to attempts to sweep back the Atlantic with a broom. The reason is that the sharks have control of nearly every avenue and resource of power. They are rounding up the world's wealth, corralling the cattle, cribbing the corn, garnering the wheat, running the factories, and controlling the lines of transportation on land and sea. Competism has gone to seed and reached its climax in the trusts universal. There must now be inaugurated a movement to abolish the conditions under which the sharks are spawned. The competitive world is entering a period of terrible judgment and retribution.

A CHICAGO clergyman recently preached a sermon for the special benefit of the packers, or at least three of them who are noted for their benefactions. The subject of the sermon was "The Opportunity of the Great Packers." Appeal was made for the packers to do these two things: "First, determine to have at any expense, the model packing-houses of the world. Make no other answer to the present agitation which you very naturally resent as started by a socialistic tract and seized upon by the President nettled by an adverse court decision. * * Second, recognize the fact that you stand at the head of a great industrial colony." Then the packers were urged to establish their own departments of labor, build comfortable homes for the working-men, abolish saloons, and institute numerous other reforms. After enumerating these things, the preacher said: "If you will do these things, you will be greater than your fathers were, and you will be able to leave to your children a business established on a foundation firm enough to withstand all coming social storms." The packers were urged to be good; they now have the opportunity to try. But this is the way the preacher's advice looks to us: The packers have for many years practiced schemes for getting all that is possible out of the work of the wage-slaves of Packingtown, and all possible out of animals shipped to the yards, even resorting to the practice of putting unwholesome meats upon the markets for the unsuspecting public to purchase and consume. They have been very reprehensible, therefore. They have been *caught* in the act, and severely taken to task by the Government under President Roosevelt. Now let the packers reform, paying no attention to criticisms concerning their past meanness! Now is the opportunity of their life. If they change their plans they will become great, and will be lauded by all the people, as manifesting unspotted characters and the spirit of philanthropy. The men who have not resorted to such practices as revealed in Packingtown, who have never been guilty of making people eat spoiled meats and other unwholesome things, can neither face nor appreciate the golden opportunity to become great! Just the Chicago packers are entitled to having their names placed in the hall of fame! Great are the packers of Packingtown!

THE QUESTION of woman suffrage is being agitated in Italy. The subject is discussed by able writers. It seems evident that ideas on this subject are rapidly changing in the most conservative of European nations. In a representative Italian magazine a writer recently treated the ques-

tion of the right of women to vote from a liberal point of view, affirming that as women have a share in the burdens of the nation they should be allowed a voice in its government. The objections urged against woman suffrage in Italy are practically the same as those urged by opponents of the movement in America. There also as here, is the apathetic attitude of women whose rights are championed; one woman writer there opposes the equal suffrage movement on the ground that "a few intelligent and forceful women would lead the mob of feeble ones, uncertain of their opinions, and ready to submit to its authority. It would not be universal suffrage, but a form of oligarchy." Koreschanity offers the best possible solution of the problem of equal suffrage. When humanity is baptized with a new and purifying spirit of progress, leaders will not be corrupt nor their followers blind. Under the ideal conditions of the new order, all the objections now urged against equal suffrage will be dissipated, because there will be neither ground nor excuse for urging them. We are nearing the end of the age of man's dominance; the signs are significant, the present agitation full of meaning. The liberation of woman is at hand.

SOME ONE predicts the invention of an apparatus for photographing thought, remarking that "there is a chemical combination that will be discovered that will be susceptible to the action of the slightest thought-force upon it." If it be conceived that there are substances in the universe which man might discover and upon which he might impress thought artificially, it should be conceivable that there are substances in the universe susceptible to the action of thought through perfectly *natural* channels. The fact is, the processes of registering thought on materials, the processes of photographing thought on millions of negatives, are as old as the universe. The mind of Deity expresses itself through various channels of transmission. Even every thought of mortal man leaves its impress ultimately upon and in the world about us. The processes of expression of thought in the environing physical world are going on all the time. They are far more wonderful than any possible achievement of the inventor in registering thought upon a lifeless film.

THOUGHT is the progenitor of all things; but there is no thought apart from its coördinate material base or pediment. The most potent force in the universe is the human mentality, but the human mind is not apart from man himself. The man that generates the most potent mental force must be the Creator, himself being the seed of universal perpetuity. Comparative anatomy, correspondential analogy, and physiologic alchemy demonstrate the humanity of Deity; and history records the existence and describes the character and career of the perfect Man, the Son of God, to whom all power in heaven and in earth was given. The Lord Christ was the Word made flesh. He was the fulness of the Godhead bodily, "and all things were made by him."

MUCK-RAKERS are necessary to prepare the soil for the new Garden of Eden. The rake will be followed by the plow and harrow, for there is to be a general turning over and stirring up of the elements of corruption.

The Open Court of Inquiry.

THE EDITOR.

Eradication of the Roots of Evil.

"Will you please explain how you can reasonably hope to eradicate the evils of monetary power and insure the enjoyment of the fruits of labor by those who do the work, simply by the use of labor checks, instead of gold and silver pieces? If not transferable the checks would be impracticable among strangers; and if transferable, how can it be assured that they would not fall into wrong hands through violence, theft, or other unfair means, and used as money is now, to procure the necessities of life? Of course, the people are to be educated or developed so that they will not unjustly desire the fruits of toil; but why should not the metals and currency now used do as well as the labor checks? In the latter case, it would seem that the human heart is what needs reforming, and not the material medium of exchange.

"If communism is to obtain, why issue checks? Would not 'hours of labor' credited on checks simply be a substitute for 'dollars' as a standard of value, without eliminating the possibility of fraud? If it is proposed to have all commodities free for all, would not the drones take advantage?"

The position taken by Koreshanity on the subject of reform, is that true reform must obtain primarily at the seat and root of evil. No possible change of environment can work the necessary transformation. Possibility of fraud must be eliminated, not by an ingenious system of currency or accounts, but by the purification of the human heart. This has always been our position. We have never proposed to reform the world by so called labor checks nor any other commodity or convenience of exchange. We have simply shown that when the nature, character, and disposition of the people of the world are changed, so called money will cease to be used, and that a scientific system of exchange of the products and goods of life will obtain.

If the system of so called labor checks were introduced at the present time, it might prove a hindrance to trade, rather than an expedient or a convenience. It might brew trouble, and might not lessen the chances of fraud. Money as it now obtains is suited to the needs and ends of competitive business, the fruits of which are seen in all the agencies and elements of dishonesty and degeneracy, fallacy and fraud, thieves and thugs, graft and greed. Corruption and adulteration

are characteristic of the competitive age. All these phases of degenerate life are relations belonging to the old order. None of these elements will pass over into the new order of the world; and they cannot be justly considered in connection with the science of equitable relations which will be in vogue.

So called labor checks used by the so called labor exchange and other organizations, are but a suggestion of the scientific system which will be introduced. It does not seem that gold or silver or paper currency constitutes such a marked convenience in business, when it is considered that over three-fourths of the business of 80,000,000 Americans is conducted without money paid in hand. Bank checks have proved to be far more convenient in all kinds of transactions, than money itself. The fallacy that gold or silver should or could constitute a true standard of value, should be obvious to everybody. Metals constitute a false standard; nine-tenths of the so called intrinsic value of gold today is fictitious, created by pure fiat of the Government.

Equitable commerce is simply exchange of products and goods on the basis of value for value. The origin of values is in the quality of human energy expended in the production of an article. Scientific methods will be employed to determine what constitutes a single unit of value, or the value of a unit of use; and then adjustment of the various classes of the industrial army and the value of their products will be easy.

When the motives of the human heart, man's incentives to activity, the spirits of mental and moral impulse, are changed from their present character to that of purity and integrity, there will be no drones to take advantage of the freedom of the new system of human relations; no thieves to misappropriate the goods of another; no robbers nor burglars to invade the sphere of private rights. It is the night of the world now; and in the shadows and corners lurk dangers from our so called fellow men. Then it will be

day, with everything in plain view above-board.

The world will indeed be educated for scientific knowledge will cover the earth as the waters cover the sea. Education *per se*, cannot work the great transformation. If Jesus Christ had remained in the world and taught the principles of his gospel, he could not in a thousand years have accomplished what he did accomplish after he departed from the world and poured out his spirit upon the heads of hundreds of thousands.

The impulses of Christendom came through the great baptism. Similarly, only on a more gigantic scale with more immediate returns and results, the great outpouring now about to be made upon the world through the Koreshan leadership will transform the hearts and lives of millions and construct the orders of the new civilization.

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True and False Standards of Value.

"If I understand Koreshanity right it is claimed that the price of an article should be regulated by its cost, value. Suppose A and B desire the same horse, it being the only good horse in the neighborhood. A wants the horse for family use; B wants him for conveyance of his produce to market. The horse the owner no more than any ordinary horse, say \$50. A wants him \$100 worth; B wants him \$125 worth. Or, again, A is wealthy and wants him \$100 worth; while B wants him equally as much, but his financial circumstances do not permit him to pay more than \$75. In such a case, would not the desire of a thing to do with the price, as well as the ability to purchase? Should desire and not cost, or real value, control price?"

The scientific standard of value is real, not fictitious. A unit of use is formed must be equal to another unit of the same kind. The price of an article should be merely its cost of production and delivery to the user or consumer. One should pay for an article no more units of use than are required to place it in his possession. On the basis of simple exchange, an article may be purchased by another. A man produces something which he wishes to sell; he says, one hundred units of use; he wishes to purchase something else; he needs; and if the desired article costs

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neighbor just one hundred units, it would be an equitable and just transaction to make an exchange. Any other basis would be neither equitable nor fair.

Such an instance as the above is the simplest form of commercial transaction, but it is scientific. Complex transactions may be made upon the basis of its simple principles. The business transactions of the new age will be marvels of simplicity and economy. The cost of every article will be scientifically determined from the basis of such simplicity; and the value of an hour of service will be determined according to a graduated, scientific scale; and everything will work like clock-work, from the business of a small village to the commerce of the nations. We say it *will* so work, because we are speaking of the future, when the new system of human relations will have been inaugurated.

But let us observe that when such system comes in vogue, not one root nor branch of *competism* will remain to disturb the system's wonder-working simplicity. One might conceive of the many details of a system of human relations on the simple basis of value for value; and yet if one should imagine the carrying-over from this age to the coming one, of the many competitive impulses that now obtain, numerous complications would seem to arise in the mind to prevent transacting business without a hitch. We want to say that when the new system is inaugurated, no such conditions will exist as cited by the inquirer.

It may be difficult for some minds to conceive, but the very mental and moral atmosphere of the new order will be just the reverse of that which obtains today. Citizens will in honor prefer one another. There will be no selfishness, no competition for the possession of a thing desired, neither strife nor struggle to get ahead of another. Pure love for the neighbor will cause a man to rejoice more over the success of his neighbor than his own. Supplying the needs of another will be a pleasure; it will be exhilarating to render another a service. The spirit of self-love will be entirely eradicated, because it will be known that self-love severs the currents of mutual relationship, while love for the neighbor increases



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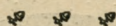
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reveal concerning God? If it were the science of the form and creation of the cosmos, not a single agnostic would be found among the hosts of astronomers. What does Darwinism teach concerning the source of life? If modern evolution were true, the world would long ago have learned of the principles of divine activity and life. Modern evolution is a fallacy; astronomy a mere hypothesis; chemistry a falsehood.

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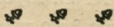


Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The subject of the investigation of the packing-houses of Chicago occupies prominent place in the July *Review of Reviews*. The situation is interestingly reviewed by the Editor in his department of "The Progress of the World." Also railroad abuses, the President's Message, the work of Congress, the Panama canal, the riot in Mexico, and all events and topics of the past month. Among the contributed articles those concerning Ibsen's work and influence, American athletes at ancient Athens, the rate bill, growth of socialism, are of special interest. The usual departments are up to the *Review of Reviews* standard this month; and a noticeable feature is the new cover design, which is pleasing.

The Arena.—The July *Arena* begins Volume XXXVI, and is a number of special general interest containing a wide range of subjects discussed in an authoritative yet popular manner. Some fine portraits of prominent men appear; and Mr. Flower devotes about thirty pages to the discussion of present-day political, social, and economic problems from the standpoint of progressive and fundamental democracy. The book studies are interesting in each issue; and some important works are reviewed profitably in the July number.



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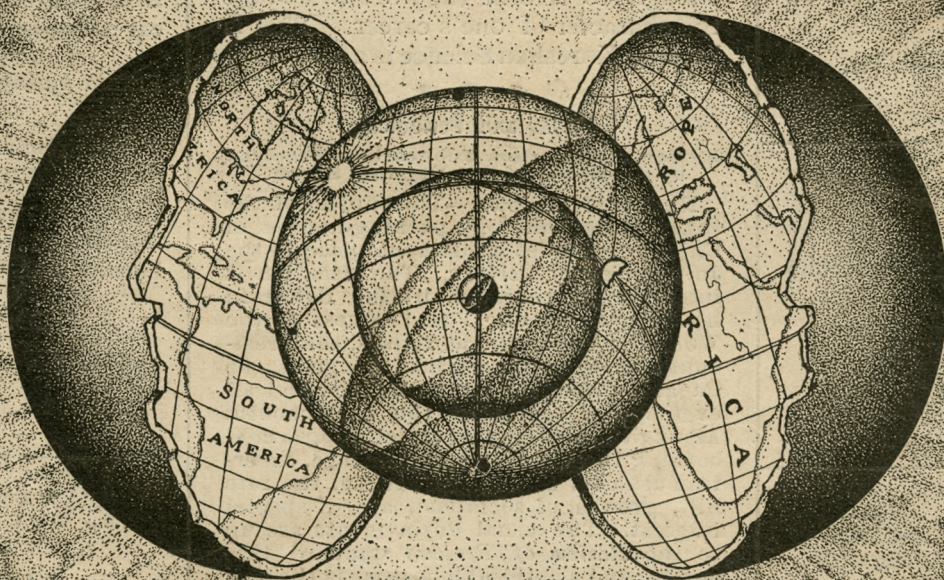
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